MEMORIAL NUMBER

Commemorating Dr. Booker T. Washington's Love and Work for the Rural Colored People.

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The Negro Farmer and Messenger

Vol. 2, No. 23 Tuskegee Institute, Alabama December 4, 1915

A Master Builder In The Rural South And His Program

1. Dr. Booker T. Washington.
2. Typical Group of Rural Colored People Whom He Loved So Well.
3. A "Better Rural Home" for Which He pleaded.
4. A "Better Country School" Which He Was Making Possible.
5. "Build a Better Country Church," He Advised Whenever He Saw a Building like This.
6. Results of His "Better Farming" Crusade.

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ISAAC FISHER....Editor and Business Mgr.

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The Editor's Page

THE NEXT BOOKER T. WASHINGTON?

There Will Be No "Next"

Turn to the tenth verse of the thirty-fourth chapter of Deuteronomy and you will read these words:

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

I commend these words to all of my race and the white race who are asking: "Who will be the next Booker T. Washington?" Let us have done with speculation and answer the question in the light of history: There will be no other Booker T. Washington, although he will have a successor.

To Each Man His Own Work

When Moses passed, there was no other Moses, although there followed him a great Joshua who was "full of the spirit of wisdom; for Moses had laid his hands upon him." When the mighty Elijah—prophet who could call down fire from heaven—was swept from the earth by a chariot and horses of fire and a whirlwind, there was left no other Elijah, although the sons of the prophet exclaimed, when they saw the waters part at the behest of Elisha: "The spirit of Elijah doth rest on Elisha." And we might follow history and find the same results every time.

Each man who does his own work to the best of his ability makes it impossible for any other man to duplicate him. Each man has his own work—fills his own place.

When the late lamented Frederick Douglass was stirring the Nation with his orations against slavery, it was the period of agitation and we needed an agitator. When he died the period which needed him had also died; and the period which followed him needed a builder and pacificator; and God, never at a loss for a man to do the work needed to be done, created Booker T. Washington. Dr. Washington did not try to be Frederick Douglass. He simply took the love of his race which Douglass had and added it to his own vision of work to be done for the world—yes, I mean world; and he died not the second Frederick Douglass, but Booker T. Washington, Master statesman and builder of his times.

What Is The Next Period?

I do not know what the next period in Negro history is to be; and I shall not pay too much attention to the views of selfish souls who with oceans of ink and worlds of talk set themselves the task of showing us what is next to be done. I believe that the new prophet will meet in the street called "Straight," just as did Saul of Tarsus, a disciple who will reveal to him what the Lord wants done, in the same way that Mr. Washington was given vision to see the needs of his race while others guessed and talked.

Watching the play of Mr. Washington's activities, through the years, and valuing his judgment for the future in the light of his vision of the past and the splendid results he secured for his race, I believe the next period is to be one of business expansion for the Negro. After he had built the great Tuskegee University —the word "Institute" is no longer correct, with its doctrine of economic fitness first, Dr. Washington began the second great step in putting the race on its feet, that is, he began solidifying and correlating the business interests of his race; and through the National Business League he had begun the same scientific campaign for business development which he had waged in favor of industrial education.

But just as God said to David that although "I have been with thee whithersoever thou hast walked and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth," "Thou shalt not build a house (temple) unto my name," but "A son shall * * * build a house for my name," in just the

same way I believe that God decreed that another man shall take up the work of emphasizing business development—the last great work that was on Mr. Washington's heart.

Young men who plan to do work for the race would do well to think over the paragraph above.

Selfish Honors Seekers Need Not Apply

Dr. Washington builded well; and his fame is secure against all newcomers. He was unselfish and unhating. The men who wish to be remembered as the world will remember him must remember that races and nations do not mourn when selfish seekers of honors die. If they want to be like Dr. Washington they must serve all the people with sweetness of heart, singleness of aim, harmlessness of purpose, humility of soul and devotion to God. In the race for honors, no selfish seekers for honors need apply.

—ISAAC FISHER.

The Rural Home, Farm, School and Church as Part of Dr. Washington's Program

The followng articles have been prepared, upon the special request of the Editor, by some of the men directly charged with the work of helping upbuild the rural South under Dr. Washington's direction.—Editor.

DR. WASHINGTON'S INTEREST IN THE FARM AND FARMING

By G. R. Bridgeforth
Director Agricultural Department, Tuskegee Institute.

My connection with Tuskegee Institute for practically fourteen years, and connection with the Agricultural Department in various capacities, has given me an opportunity to know at first hand how deeply interested Dr. Washington was in farming and farmers. On his return home from any speaking tour or from any educational campaign, as a rule, he made his first visit to the truck garden and farm; and I know of no place where he liked to spend so much time as among the rutabagas, sweet potatoes, oats, and corn. He became so interested in this work that even at chapel exercises he would give a portion of his time to speaking of the farming industries and directing young men to this occupation. In fact Dr. Washington had the highest respect for the man who had the smell of the soil about him.

For the last few years Dr. Washington was instrumental in getting several prizes for agricultural students, in making the life of our farming industries more attractive and comfortable. He has thought of the farming boys first, not last. He thought of them in their needs, in their struggles; and it has been my privilege for a number of years to find students of the farming industries about to be sent home, but if I could speak a word in their behalf as farmers, as men interested in working, I could always make an attractive appeal to the Doctor, which meant that the boys had another chance.

Dr. Washington a Great Lover of Hogs

The very thing our people needed most in the South seemed to be a part of Dr. Washington's nature to love most. He was exceedingly fond of hogs; so much so that the more he saw, the more he wanted to see. The more hogs we could grow here, the more he wanted to see us grow. Several times when carried among a large bunch of hogs I have seen him perfectly swept away by their appearance, growth, and activity. He looked upon the hog as a great mortgage-lifter of our people throughout Alabama and the South. He was never happier than when looking at us feed our herd of hogs of 500 or more head, and see the fine, wholesome meat coming in from the slaughter-house during the fall and winter. Dr. Washington kept from three to five hogs at his own home, took pride and pleasure in exhibiting them at the fair for inspiration of the farmers, killing his own meat; and I took greater pleasure in making an exhibition of the hogs Dr. Washington had fed with his own hands and raised, than possibly any other hogs that have been my opportunity to exhibit at the various fairs.

Dr. Washington Fond of Chickens

During the spring of the year, when we would have from 2,000 to 3,000 chicks in our brooder, Dr. Washington would visit hardly any other part of the school, but the brooder house first. It seemed that he got the greatest inspiration and the tenderest love from nature, and especially was he charmed when he would go to the incubator and see the young chicks bursting from their shells, 100 or more at a time. He encouraged us to help the people raise more chickens.

He often spoke of poultry raising in the chapel on Sunday nights, and of the opportunities of our people for growing more poultry. It was his pleasure from time to time to request me to send a few fowl to sick and invalidated persons of the town of Tuskegee, both white and colored; and I often said within myself, if I got no other pleasure than to send a chicken now and then to a tried and worn friend of the institution, that it would be well worth the price.

Dairy Herd and Milk for the Students

Although the institution has kept from 150 to 200 head of dairy cattle for several years, it was Dr. Washington's idea and hope to have a much larger herd; and nothing was more gratifying to him than to see 100 or more milch cows grazing on a field of oats or alfalfa, coming in with great udders of milk, and seeing this milk sent in for use of the students, teachers and people of Tuskegee, both white and colored. It has been the ambition of Dr. Washington to see at Tuskegee one of the finest dairy herds in the South, and while we have not yet obtained all he desired, we have moved in that direction. And his idea of spreading good stock throughout Macon County by assisting us in getting the very best mules, horses, jacks, bulls, and boars, was another indication of his deep and abiding interest in farmers and farming. Just a few days before his death I received from him the following letter, which exhibits his vital interest in farming:

Mr. Bridgeforth:

I have been spending a considerable portion of each day in inspecting the farm, and I want to congratulate you and all of your assistants on account of the fine sweet potato crop which has been produced. It is certainly the finest crop produced in the history of the school.

You deserve equal commendation, especially in view of the season you have had to contend with, on account of the fine hay crop and pea crop and peanut crop.

I wish you would let the members of your

force know how I feel regarding their work.

* * * * * * *

(Signed) BOOKER T. WASHINGTON,
Principal.

TALKING FOR "BETTER HOMES"

Below are extracts from Dr. Washington's address to the Fifteenth Annual Tuskegee Negro Conference. They are in line with his remarks to each one of these gatherings:

"We should decide where we are going to live. The man who floats around will never amount to anything. Get rid of the moving families in your community or show them how to settle down in a home of their own. Build comfortable houses and don't forget to paint them. I found one man with a half dozen lightning rods on his house instead of paint. He might as well put up so many fishing rods. Stop settling your troubles in the courthouse. Keep your wife and daughter away from the courthouse. Look out for the dispensary and the "blind tiger." Some are more anxious to support these institutions than to support their homes, schools and churches."

SECURING SMITH-LEVER FUNDS FOR ALABAMA NEGRO FARMERS

As a result of Dr. Washington's plea that Negro farmers in Alabama be given a part of the Smith-Lever Extension Fund — a fund which, thus far has been retained in most of the Southern States for the exclusive use of white farmers—Alabama was the first and one of the only three States, so far as is known, to divide the fund with Negroes.

LAST WORDS OF DR. WASHINGTON TO THE TUSKEGEE NEGRO CONFERENCE OF JANUARY 20, 1915

"Finally as you go home from this Farmers' Conference carry in your minds a firm resolve that this year, more than ever, you will raise everything necessary to keep you and your family at home. Raise it in your garden, raise it on your farm, raise your own poultry, your own stock, your own fruit, and in proportion as you do this, you will have better homes, better schools, better churches and better racial relations and a more righteous and law abiding community."

HOW DR. BOOKER T. WASHINGTON REACHED AND INFLUENCED COLORED FARMERS THROUGHOUT THE SOUTH

Through the Tuskegee Negro Conference, Dr. Washington, twenty-five years ago felt the pulse of conditions on the Negro's farm, in his home, church and school; and made himself acquainted with the life which our race is living in the rural South.

Mr. John W. Fentress gives the following account of the beginning of the Tuskegee Negro Conference:

"Out of a desire to help not only its students, but the older people living about it as well, Dr. Washington and the authorities of the Tuskegee Institute invited a few farmers, mechanics, ministers and teachers to an informal meeting and organized the Farmers' Conference. As a basis for its work, certain fundamental facts relative to the condition of its members, and their respective communities had to be known. It is not surprising, therefore, that as the farmers told their stories, the burden of each should have been the miserable one-room cabin, the mortgaged farm, the unattended school and church. Ever since that first day, the Conference, with well aimed blows. has led a crusade against this fearful state of affairs."

Seeing and Seizing An Opportunity

Mr. Washington was quick to see that through these Conferences a far-reaching work could be done for the older colored people who would never have an opportunity to attend formal schools; and, so, the same great mind which had conceived Tuskegee Institute set itself the task of helping lift the humble colored man and woman who live and toil on the farm.

Questions That Have Built Better Homes, School and Churches

As the great crowds of colored people would face Dr. Washington year after year he would call men and women to tell of conditions in their communities; and when once he had a man on the floor, he would let loose on him such a battery of questions as would wring the truth from his mouth in every case. Mr. Clement Richardson has made a digest of these questions—questions which have built better homes, schools, and churches for Negroes all over the South.

"What kind of house do you live in?"

"Do you own that house?"

"What kind of schoolhouse have you?"

"Do you send your children to school regularly?"

"How many months does your school run?"

"Do you keep your teacher in the community?"

"What kind of church have you?"

"Where does your pastor live?"

"Are your church, school, and home fences whitewashed?"

Tangible Results of the Tuskegee Negro Conferences

Writing of the results of these conferences, a careful student said, in 1906:

"To any thoughtful, unprejudiced observer, a single session of this Conference will make clear several facts of vast importance not the least one of which is that Negro farmers throughout the South are ceasing to be renters, are doing away with the old-time one-room cabin; and are rapidly obtaining possession of land, and placing upon that land, neat, substantial four and five-room houses where lives of decency and respect can be lived.

"Hundreds of them, since they have been attending the Conference, have adopted wiser and more economic methods of farming; have learned that there is really something to be gained by knowing their soils, and by conducting their work with system and care. They have found the value of devoting more of their land to the production of corn, hay, potatoes, and peas, instead of so much cotton; that the proper management of a truck garden, an orchard or poultry yard will enable them to provide for their own tables, and at the same time command a steady income from little sales; thus avoiding the disasters that always follow a fall in prices, or failure of the cotton crop."

The following review of the results that have followed the work of the Tuskegee Negro Conference was made by the Montgomery Advertiser (white) on January 1st, the day following the twenty-fourth annual session held at Tuskegee. Said the Advertiser:

"To one who was present when the first Tuskegee Negro Conference met at the Tuskegee Institute, twenty-four years ago, and who followed the conferences held during the subsequent ten years, something was missing from the monster crowds which met today to visit or

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have part in the Tuskegee Negro Conference of farmers which has just closed.

"This 'something' was the once familiar type of old colored men and women, carelessly dressed, primitive, timid, but ready to stand up in the conference and tell about their troubles and hindrances. Many times during the day persons who saw the earlier conferences were heard to remark that there was a difference —that the old bandana handkerchief is seldom seen now at the conference, that coatless, discouraged men seldom appear as of old, and that few persons ever come now to tell of their 'troubles.'

How Program Has Changed

"The old men and women were here today in numbers as of yore; but the habits, manners, dress, and general views of things which made them so picturesque some twenty years ago, have largely disappeared.

"Twenty-four years ago the Tuskegee Negro Conference was started with the idea of helping encourage the colored people to get out of debt, and to abandon the one-room cabins for better and more comfortable homes. Steadily the Conference 'pegged' away with these objects in view. Slowly improvements began to be observed; and year after year the colored farmers began to come back and tell proudly how they had gotten out of debt and had added more rooms to their houses.

"The Conference widened its program and began working for better teachers, better ministers, and longer school terms. Very soon there was added to the program a campaign for the ownership of homes and land. Visitors to the Conference, from all parts of the South, caught the inspiration of the slogan, 'Buy a home and some land; get a good preacher and keep him; lengthen the school term and employ a worthy teacher;' and these visitors went back home and sent the message far and wide. If any one will take the trouble to examine the United States Census Reports and the proceedings of the Tuskegee Conference, he will find that Negroes made the greatest advance in home-ownership during the period—1900-1910—in which the Tuskegee Conference was hammering home the entreaty to colored people in the South—'Buy a home! Get some land, if only a few acres!'

"And, so, the program has widened until today the dominant note was and is crop diversification and the raising at home of food enough for man and beast. The old type visitor and delegate has gone, but in its place is another made up of colored men and women who are learning how to live."

This Conference and the various other extension activities of the school were the media through which the man and woman on the farm were reached.

WHY DR. WASHINGTON PAID SO MUCH ATTENTION TO FARMERS

Dr. Washington said in the World's Work:

"The Negroes in the Southern States occupy nearly one-eighth of all the farming land in the United States. It is safe to say that for a number of years at least Negroes will occupy this territory as farmers, almost to the exclusion of any other race. Since we have, then, nearly seven million of Negroes occupying nearly one-eighth of the richest farming land in the United States, it is important that every individual Negro be made just as valuable a producer as possible."

DR. BOOKER T. WASHINGTON AND THE COUNTRY CHURCH

By Rev. G. L. Imes, Dean of Phelps Hall Bible School, Tuskegee Institute.

Booker T. Washington was a layman. His interest in the church was a layman's interest, that is, the practical interests of the church, rather than the theological or ecclesiastical interests claimed his attention. His only interest in church quarrels was to get them settled—and he served the church in this way repeatedly. Religion for him meant righteousness and good works, not creeds and councils. He wanted for his part to see a substantial, well-painted, clean church building as a symbol of God in every community and gave time and money to this end—he let the preachers conduct the revivals and administer the sacraments. Like most Negroes, he wanted to see the preacher well fed, well clothed, well behaved, as a fit representative of his Master before the people and he reckoned all his service to the race as tending in this direction, as giving to the preacher and the church the support of a prosperous, intelligent people who should dedicate their goods and their lives to righteousness and service in God's name.

Now to this end there are certain lines of work established at Tuskegee by Dr. Washington, for the benefit of the churches of Macon County.

The first significant step of Tuskegee Institute to help the country church was the establishment of the Phelps Bible Training School, in 1892. The end in view was to supply the churches with a body of trained, consecrated men for the leadership of the congregations. At once there flocked to the school, pastors and preachers from all over the country

who attended the classes during the week while continuing their service to the chuches on Sunday. In the twenty-three years following, more than twelve hundred men have come to the school for training and the enrollment is larger now than ever. These have served the church in all parts of the South, a goodly number living in and serving the churches of Macon County.

The courses in the department have specially in view the country church and country life. The course in Christian Service deals directly with the organization of the country church and the methods of its service to the home and school in country districts.

The next step in Dr. Washington's program to help the country church was the organization of the "Ministers Union of Macon and Adjoining Counties." This movement for years has brought together the pastors of this section once every three months for the consideration of their work and devising means for the development of the churches, and for increasing the usefulness of the preacher as the natural leader in rural community life. A whole day is devoted to this purpose and those in attendance are the guests of the Institute for the day. Farming, land and home buying, lengthening the school terms, spring and winter gardens are discussed as pastor's problems along with repairing the church, revivals, whiskey drinking, pistol toting and law suits—all of them real problems of country life. These meetings were attended by Dr. Washington, who urged always that the preacher should set the example to his people in everything to the increase of his influence and power as well as his maintenance and support.

In due course, a Night School for Preachers was established in Phelps Hall. This was for the benefit of those who could not leave their work to attend school in the regular classes of the day. In this way, the needs of every class were met and all who wanted to grow and improve found the means at hand.

Dr. Washington himself always felt indebted to the church in a peculiar way because Tuskegee Institute itself began its work in a substantial church building of the type common in small towns and country districts—and not in a tumbled down shack or shanty as has been so widely circulated. This fact, as well as his own ideals of religion, made him a regular and generous contributor to the churches of the county. It was his delight to encourage the energetic, faithful, country preacher by a personal gift toward a new church, or a set of pews or other need in his work. When the School's crops were abundant, he shared them with the acting pastors of the neighborhood by a gift of potatoes, or fruit, or other produce. Several church buildings in Macon County have been erected largely by personal contribution from Dr. Washington. One of them in the community near the school—Washington Chapel—bears his name as an acknowledgement of his generous gift toward its erection. With the same spirit, he made it a point at intervals during each year to speak in several churches of the County, aiding by his presence and his words, the work of faithful pastors in difficult fields.

In this connection, it is of real significance that perhaps the last piece of constructive work in Tuskegee Institute that engaged Dr. Washington's attention was the mapping out of plans for developing the work of the Bible Training School. This included a plan for progressive and systematic measures for developing the churches of Macon County as a part of the extension work of the Bible Training School. Two communities were singled out where operations would begin. This work was definitely concluded by Dr. Washington; and it remains only to be carried out along the lines he indicated.

As indicated in the introduction to this article, it was pointed out that Dr. Washington had his own purposes and ideas with respect to the church and church work. He urged preachers everywhere to interest themselves in the material welfare of the congregations as well as their spiritual welfare. He contended that it was directly contrary to the spirit of Christ to talk to a man about his soul and ignore his bare feet, his empty meal barrel, and his leaking roof. And he believed, even as he had seen it frequently demonstrated, that in helping the people to own their homes, to raise their own food stuff and to improve their schools, the preacher was helping the church in gaining a more loyal, and at the same time, more generous support.

To Dr. Washington, the ideal country preacher was a man who had his home among the people whom he pastored; who operated a farm of his own, both for support and as an example to his flock; who counted it as much his work to show his people how to buy

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You can stop it over night—and I will gladly tell you how—**FREE.** I am not a doctor and this is not a so-called doctor's prescription—but I am cured, and my friends are cured and you can be cured. Your suffering will stop at once like magic.

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land and own their homes, to keep a garden all the year round, to save their money and educate their children, as to teach him to read the word of God, to keep the Sabbath Day and to be just and kind and pure, and love their neighbors white and black. In the same way, he contended that the work of religion was not complete until it touched a man's house, his clothes, his table, his wife, his children, 'till it touched every part of his life, through and through. And he was never satisfied with church work that didn't work that sort of a change in the life of a man, and the life of a community. In the course of the discussion of the above mentioned plans for developing the churches of Macon County, he said to me: "If you can make your church work improve the looks of these homes, to fix up the fences, to whitewash the houses, to put flowers in the yard, to make their home life better and happier, I'll back you up as far as you can make it work."

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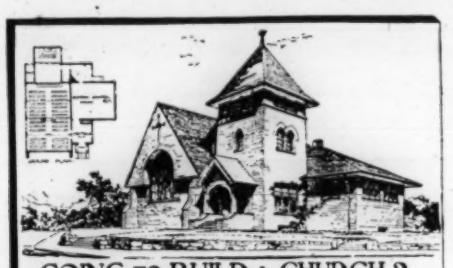

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DRIVING HOME HIS MESSAGE TO COLORED FARMERS

The opening words of the declarations of the twenty-third Tuskegee Negro Conference show how terribly in earnest Mr. Washington was in his efforts to improve the conditions of the farmers. Listen at the opening words—"For the twenty-third time":

Declarations Twenty-third Tuskegee Negro Conference

January 21, 1914.

For the twenty-third time the Tuskegee Negro Conference says to the Negroes of the South: "Stay on the soil, buy land, improve your farm, have more gardens, raise your food-stuffs, build better churches and schoolhouses, lengthen your school terms, and have better equipped preachers and teachers."

These declarations, of course, always expressed Mr. Washington's personal views.

THE KIND OF RURAL SCHOOL DR. WASHINGTON EMPHASIZED

Said Dr. Washington to one of the Farmers' Conferences:

"No community should be contented until it possesses a first-class, comfortable schoolhouse, has a school term lasting at least six or seven months, with a first-class teacher."

DR. WASHINGTON'S INTEREST IN RURAL EDUCATION

By Clinton J. Calloway, Director Tuskegee Extension Department.

In 1893 Dr. Washington made a visit to Fisk University, Nashville, Tennessee. He spoke from the chapel platform to the student body. It was there I first got an impression of his great interest in the uplift of the rural masses of our people. In his earnest appeal to the Fisk student body for men and women to carry a light to these people, he completely convinced me that I would be one of those who could be depended upon to serve in helping to better the condition of the rural community.

In the spring of 1895, when I graduated, I came straight to Tuskegee Institute. A rural community thirty-five miles from Tuskegee Institute, sixteen miles from a railroad station was suggested to me as being a good place to take up this kind of work. Already, I think, Dr. Washington and members of the faculty had made trips to this place and had interested the people in a general way in improving their community; especially in having better schools. During the six years of struggle there to improve the school, home and farm conditions, I often found it very necessary to come to Tuskegee to consult with Dr. Washington and to get help and advice. On such errands, I found Dr. Washington anxious to take his valuable time to listen to me and to advise with me concerning this little school in the adjacent county.

I well remember how during my stay there, he consented to come and speak to the people. He was so very busy with his duties at Tuskegee Institute it was necessary for him to arrange his program so as to leave the grounds after his day's work was finished and travel thirty-five miles through the country in a carriage. He reached there the next morning; the ride was long and cold. The next morning after delivering his speech, he immediately got in the carriage and traveled back in time to do a part of the day's work at Tuskegee Institute. In his speech at that time, it was a source of inspiration to see how he got pleasure in telling a joke to amuse these poor backward people and with all the energy he could assume, drove home to the hearts of the people simple truths

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to guide and influence them to a higher standard of living. He seemed to completely forget himself in his speech. He would lose himself in trying to arouse the humblest of his audience. "Lengthen your school term for the children"—"Improve, whitewash, or paint your houses"; "Purchase and own your home"—"Raise your food"—, these were the cardinal points upon which he spoke for an hour and a half, making the most ignorant person in the audience see life in a new light.

In 1901 it was my pleasure to accept work in the Tuskegee Institute. I thus became more closely associated with Dr. Washington in helping to take to a larger number of rural people the gospel of better living as taught by him. With more than fourteen years of service under his immediate directions, I have done some of the hardest work of my life. From small beginnings fourteen years ago, I have seen the Extension work of Tuskegee Institute grow to a place where hundreds of thousands of people are being reached almost daily. The conditions of the district schools, inside and out—the country school as a center of influence for the people around it—the type of rural school teachers, and his or her knowledge of how to get hold of the situation so as to make the school a real helpful influence around the community, were burdens upon his great heart and mind.

I recall that a few years ago when Dr. Washington was making tours of States amid provisions of well-equipped passenger cars, automobiles and other splendid accommodations, an invitation was extended him to make a tour of Macon County, Alabama, in carriages drawn by mules or horses. This invitation reached him while away from the Tuskegee Institute. He at once sent a telegram to the parties, accepting the invitation. The trip was arranged for Sunday. It was a hot day in June, but Dr. Washington rode all day, stopping in six communities. He seemed most enthusiastic when he was addressing the community folks who had made splendid signs of progress in whitewashing their homes, erecting and painting schoolhouses or making exhibits of products of food stuffs grown by them on their farms. So well pleased was the Principal with this trip, others of the same kind were arranged and carried out from time to

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1,000 Extra Selects....$3.25	1,000 Half Plants, Half Selects.. $4.50	1,000 Regular Plants....$7.50
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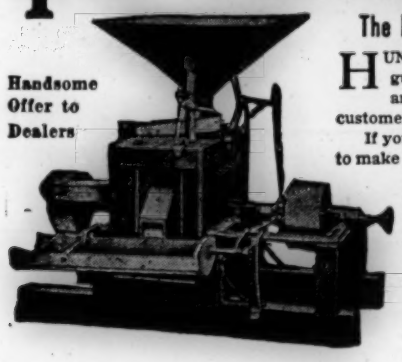

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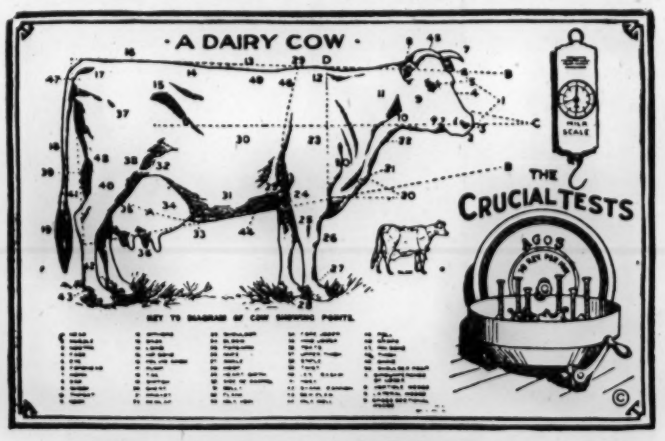
THE RURAL EDUCATOR is the National Rural Educational Monthly, that is devoted to rural education and the teaching of Agriculture, Home Economics, and Manual Training. The Educator also sends a fine farm (Dairy Cow) Chart with every annual subscription.



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THE NEGRO FARMER, Tuskegee Institute, Alabama

Keeping Up With Building of Rosenwald Schools

To keep up with the building of Rosenwald schools in the South, it will be necessary to read THE NEGRO FARMER AND MESSENGER which chronicles the building of these schools.

time in Macon County and other counties in Alabama. Counties and States in the South have responded to Mr. Washington's advice.

Among the latest things which stand out to show Dr. Washington's interest in rural education are the schoolhouses recently erected in the Southern States through a friend in Chicago, Illinois, Mr. Julius Rosenwald, and the encouragement he gave his son, Booker T. Washington, Junior, when the son decided he would like to join in promoting the building of these new beautiful structures.

I have been with Dr. Washington on occasions when he was addressing the humble farmer, have been with him when he would address the cultured audiences of cities, but the happiest moments seemed to come to him when he was speaking to the poorest man in the country district.

HOW DR. WASHINGTON SENT ENCOURAGEMENT TO COLORED COMMUNITIES

Perhaps the most far-reaching result of the Tuskegee Conference was in the encouragement which the farmers took back to their homes. One could see it in the cheerful stories brought back to Tuskegee each year. Below is the kind of news told by the farmers each year at the Conference by different delegates:

"I have 254 acres of land, 200 acres paid for. It is worth $5 per acre. My house has eight rooms. There are men all over Butler that own at least forty acres of land. Some own as much as 700 acres of land, all paid for. Very few lose their land after they once get it. One of my neighbors made seventy bales of cotton."

Another man said:

"The people are buying land and building better houses. I can tell of forty farmers who have bought land and thirty-two have bought village lots. We have twenty-five or thirty who own and carry on farms without asking for advances."

The encouragement which these colored people received from telling and hearing these stories of strivings cannot be measured.

No man who has the privilege of rendering service to his fellows ever makes a sacrifice.

—Booker T. Washington.

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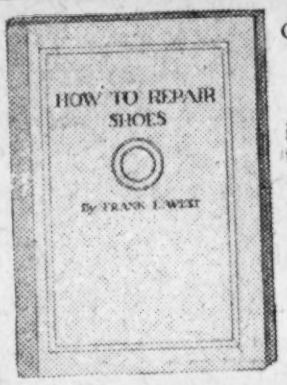

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Its stories of how colored men and women are succeeding are said by many teachers to be the best of their kind to be found anywhere.

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The Negro Farmer is a necessity. Its "Farmers' Dictionary" explains all public questions, fully, carefully and in an interesting manner.

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In writing business firms always say, "I saw your ad in THE NEGRO FARMER." This helps you and doesn't hurt us.